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Fiqh Al-Bi'ah: Islamic Environmental Ethics In Business Development Of Seladang Cafe

Fitri Maghfirah, Fathayatul Husna, Muammar, Muksalmina

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Fitri Maghfirah^{1*}, Fathayatul Husna², Muammar³, Muksalmina⁴

^{1,3,4}Faculty of Law, Universitas Malikussaleh

²Faculty of Social Science and Political Science, Universitas Teuku Umar

*Correspondent Author, e-mail: Fitrimaghfirah96@unimal.ac.id

Abstract

This research generally discusses about environmental issues from a religious perspective and their impact on Business development. This article is reviewed using a qualitative descriptive method by focusing on literature studies and also studies on social media based on virtual ethnographic methods. The author argues that environmental damage is not only caused by the arrogance of certain parties, but also an imbalance in practice between worldly and hereafter things. In short, ethics related to the preservation of ecosystem sustainability in Islam should play a major role in realizing environmental conservation and empowerment, even though nature conservation actions do not always carry a religious theme. In this article, the author makes Seladang Cafe as one of the locations that seeks to maintain the existence, empowerment and environmental sustainability. Seladang Cafe is present in one of the cities in Aceh, namely Bener Meriah. Not only carrying the concept of nature, Seladang Cafe also offers unique tourism by attracting newcomers to enjoy coffee in the middle of the plantation. In addition, if viewed from the perspective of environmental sustainability ethics in Islam, although Seladang Cafe does not brand itself in a religious frame, the things they stretch out in their tourism development scheme represent the development of environmental protection ethics. Therefore, through Seladang Cafe the author wants to see how the management of Seladang Cafe is? How is the management of Seladang Cafe in maintaining environmental sustainability and its relation to the concept of fiqhul bi'ah?

Keywords

Fiqhul Bi'ah, Environmental Ethics, Business

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1. Introduction

Polemics on environmental damage have often been found in various regions in Indonesia. Environmental damage is certainly very threatening to the lives of every living thing in it. This is not only felt by humans, environmental damage also has an impact on decreasing fauna and flora habitats in forest areas. This condition will exacerbate the ecosystem chain of living things and have the potential for natural disasters. For example, in Indonesia natural disasters such as floods, earthquakes, forest fires, air pollution due to thick smoke, landslides, abrasion and so on often occur. Some examples of natural disasters do not just happen, but there are main factors due to environmental damage.

On various media screens, news about natural disasters is often broadcast. In early 2021, Indonesia experienced many natural disasters. For example, in January 2021 there were floods in several areas.[1] Not only that, in Aceh itself there are also very frequent floods and landslides, as just happened in Aceh Tamiang at the end of 2022. The condition of the Aceh region at that time was very touching. Environmental damage not only has a psychological impact on each victim, but also has a negative impact on regional economic resilience. The economy in Aceh declined after the earthquake and tsunami.[2] Although relatively small, this figure also conveys

information that natural damage will certainly have an impact on regional and national economic growth.

Aceh is not only known for its natural tragedy, namely the tsunami , but is also known for being one of the largest coffee producers in Indonesia. Aceh coffee is rated as the best coffee. This recognition is not only obtained from the national, but also international circles, the proof is that the distribution of Aceh's coffee has accelerated and developed rapidly overseas. One of the mainstays of the best coffee in Aceh is its Arabica coffee. Not only arabica, other variants such as robusta are also not known to be delicious. Of course, this type of coffee has its own enjoyment for every coffee lover.

In Aceh, coffee production has become increasingly widespread . For example, one of the well-known and quite old coffee productions is Ulee Kareng coffee. In the past, the Ulee Kareng coffee production process was fairly manual. The processing uses human power by pounding coffee beans into a mortar. Then, the coffee beans are roasted and become coffee powder . Furthermore, another well-known coffee production is Solong coffee. Solong has succeeded in producing various types of coffee in different ways, one of which is by mixing 3 kilograms of sugar and 1 kilogram of butter into 40 kilograms of raw coffee. This method is unique because it is a secret ingredient or specialty created by Solong Coffee. In addition, the right frying technique also really needs to be considered carefully so as not to overdo the level of maturity.[3] It doesn't stop there, the production of contemporary coffees is also growing with the presence of modern cafes which are dominated by young people. There are also various coffee processing variants, such as palm sugar coffee, sugar cane coffee, chocolate iced coffee, durian eskopi and other variants.

Seeing the development of coffee production which is growing rapidly is a matter of pride when many cafes are found in every layer of the region. However, the nuances of drinking coffee directly from the garden are still very few and even rare. In Aceh, a location called Bener Meriah provides a special place for coffee connoisseurs to enjoy brewing coffee directly in their garden. The concept offered is very unique because coffee connoisseurs are invited directly into the coffee garden and enjoy coffee in the garden. Seladang Kopi is one of them, which is a place for coffee connoisseurs in Bener Meriah. In this place, Gembel and Hasanah started to build their dream to create the atmosphere of drinking coffee directly in the middle of a coffee plantation. Both of them explained that having a dream like this would really help coffee farmers to live more prosperously. In addition, both of them also explained that very few people know the existence of coffee plantations. Therefore, Gembel and Hasanah try to realize their dream and slowly introduce the coffee garden and its philosophy to visitors.

Seeing the way Gembel and Hasanah treat coffee plantations well, the author argues that nature needs to be preserved properly. Protecting and caring for nature is part of carrying out religious orders and will have a far-reaching impact on many people. Related to this, a number of academics have also conducted research related to nature, religion and its positive impacts, such as Ulin Niam Masruri, Rabiah Z Harahap and Ara Hidayat. Masruri explained that as a Muslim it is very important to be able to apply Islamic principles in caring for environmental sustainability.[4] He also explained that the environmental damage that often occurs in each region is the result of not putting religion as the main foundation for preserving and caring for the environment. Therefore, the environment and religion become an inseparable unit in order to create a well-maintained environment.

Besides Masuri, Harahap also explained that every Muslim has an obligation to have good ethics with the environment. This ethic is considered as a form of piety towards nature, which is related to ways to care for nature, maintain the ecosystem in it and as a form of faith in Allah *subhanahu wata'ala*. In addition, he also explained that by applying Islamic ethics, one can take

advantage of the available natural resources in a balanced and not excessive manner.[5] Hidayat also conveyed the same thing, according to him, the habit of caring for the environment should begin to be fostered in education because in addition to the basic school sciences, students also need to gain an understanding of how to care for the environment and understand the ethics and norms of environmental protection.[6]

Islam which also regulates how to protect the environment, the Qur'an holistically describes how the position of humans as caliphs on earth, in this case there are two layers that are regulated related to the environment in Islam, namely the first relates to the description in the Qur'an about how Allah is the the creator has created the world and everything in it or also called the science of creation (*Ilm ul khalq*) and the second about practical actions taken by humans as caliphs on this earth in managing natural resources, this is called *Fiqh al-Bi'ah*.[7]

From the several studies above, the authors see that a well-maintained living environment has the potential to produce good old resources. This requires a strong push to maintain and care for the welfare of the environment. With the attitude of maintaining good ethics and norms towards the environment, it is implied that they have practiced Islamic ethics well.

Therefore, reflecting on Seladang Cafe , the author argues that the practice of drinking coffee in the middle of a coffee plantation is a form of education to visitors that nature must be treated properly. In addition, the author also sees that taking care of this coffee plantation is an Islamic practice in the form of applying Islamic ethics to nature. Furthermore , with the best environmental protection process, it will have an impact on the development of community activities around it . Through Seladang Kopi, the author wants to see and explore how Seladang Cafe manages its café business? How is Seladang Cafe managed and how is it related to *fiqhul bi'ah*.

2. Method

This research was analyzed using a qualitative descriptive approach and content analysis methods through literature studies and virtual ethnography . The author makes observations *online* through several *website links* that inform about Seladang Cafe . The author uses this method with the consideration that the research location is far away. Observations that the author does is to look at the relationship between the establishment of Seladang Kopi and environmental preservation. In addition, the author will also see and examine Seladang Cafe 's steps in carrying out empowerment actions related to humans and the economy. From the number of data that the writer found, then the writer will analyze it with the perspective of *fiqhul bi'ah*. Through the concept of *fiqhul bi'ah*, the author will examine how the concept of protecting the environment is reflected in every step taken by the manager of Seladang Cafe.

3. Results and Discussion

a. Seladang Cafe

Aceh, this area is known for its thick customs and the application of Islamic law. not only that, Aceh is also known as an area that produces the best coffee. Usually the results of this coffee garden are found in Gayo. The distribution of coffee has spread nationally to internationally. However, the processing process is different. In general, the processing of coffee beans goes through several stages, such as sorting coffee, peeling fruit skins, fermenting coffee beans, drying coffee beans, stripping horn skins, and final sorting of coffee beans.[8] This process is still in the early stages when the coffee cherries are picked. The process starts with selecting the best coffee cherries, determined by the color and shape of the coffee cherries. Furthermore, the initial

fermentation and drying of the coffee cherries is carried out before stripping the skin of the coffee cherries. Then, the coffee beans are dried and the horn skin is peeled to get the best quality coffee beans. However, the way of picking it is also in a unique way, which is done by turning it when it is picked.

Then, the process of making coffee grounds also goes through several processes such as roasting , cooling and refining.[9] The coffee roast process, better known as *roasting*, that is carried out with the aim of reducing the moisture content in the beans, forming the distinctive aroma of coffee and the coffee browning process. Furthermore, the coffee beans will be cooled before going through the refining process. Some of these stages are generally carried out by coffee producers. However, do coffee producers also pay attention to the environmental quality of coffee plantations?

One of the locations that participate in developing and empowering coffee plantations is Seladang Cafe. Seladang Kopi is located in one of the cities in Aceh, namely Bener Meriah. Seladang Cafe is here as the realization of the dream of a man and his wife, namely to make coffee plantations a place to enjoy coffee. Gembel, is familiar greeting to the owner's who has real name is Sadikin, he has long dreamed of creating a coffee-drinking location that is different from coffee connoisseurs elsewhere. Gembel together with his wife offer a unique concept of providing a 'coffee' place right in the middle of a coffee plantation. This is done to invite visitors to enjoy coffee directly from the garden. Furthermore, Seladang Kopi is also used as an example to be able to take good care of the environment. This is felt by every visitor who comes to Seladang Kopi.[10]

Based on this situation, the author sees argues that Gembel and his wife, Hasanah, and the entire Seladang Kopi management team are practicing Islamic ethics in maintaining and empowering coffee plantations. This argument has been further examined by a number of academics, such as Muh. Idris, et al, Diar Jaenudin Nurdiana, and Moh. Mufid. Moh. Idris, et al. explained that Islamic values must be instilled from an early age among children so that a sensitivity is formed in them to protect and care for the environment.[11] According to him, children do not only need to know science at school, but also need to pay attention to the application of Islamic practices in their daily lives, such as developing sensitivity to behave well in their surroundings. Therefore, values will be formed into habits to care about protecting the environment.

Not only that, Diar Jaenudin Nurdiana also stated that environmental ethics needs to be considered and practiced in the surrounding environment . The form of environmental ethics practice can be applied in the form of reforestation, not cutting down trees carelessly, the habit of throwing garbage in its place, replanting tree seeds and so on.[12] These habits are part of the *sunnah* and everyone who does it will get a reward many times over. This is also proof that a person has faith, namely as evidence that his obligation to take care of other living beings has been carried out properly.

Apart from that, Moh. Mufid also explained that the habit of preserving and caring for the environment is part of the practice of religious values and is included in *fardhu kifayah*.[13] According to him, by preserving the environment means taking care of the benefit of fellow living beings. Besides that, it also has the opportunity to empower humans. Everyone who is involved in efforts to preserve the environment, they will not only gain new knowledge, but can also become an effort to revive the local community's economy. The environment that is cared for will be beautiful and beautiful and can attract the attention of visitors, then the people involved in it will benefit from the care they carry out.

Based on several studies above, that Seladang Kopi has carried out the process of protecting, caring and empowering the environment well. In addition to making coffee

plantations not only as a source of business, the process of maintaining coffee plantations is part of protecting the benefit of living beings. The coffee garden will grow cleaner and more beautiful and will become a 'shady house' for several species of living things in it. This was built starting from self-awareness to take care of the environment which will not only have an impact on oneself, but also for visitors and society at large.

Seladang Kopi can also be regarded as ecotourism. That is, Seladang Café can be used as a natural tourism that serves as an alternative entertainment for people who are going on vacation. Communities around the Seladang Cafe area will also be invited professionally to manage this coffee plantation well. The treatment process is of course taking into account environmental sustainability aspects, such as not preventing illegal logging, not polluting the surrounding environment and other similar things.

b. Business Development Concept of Seladang Café

Change or disruptive era is a necessity, no one can reverse its direction and no one can stop it. Therefore, it has been predicted for a long time that a technology-based economic system will be formed, both for production, distribution, and communication activities. These technological factors create conditions in which natural resources are beyond the capabilities of their natural elements, resulting in environmental degradation. This is then predicted to lead to worsening environmental conditions, and will affect local, national, and even international economic developments at various levels.[14] So it requires control to mitigate the bad impacts that are actually not good for humans and the environment.

Responding to the Green Economy transition that has been voiced for the past few years, this is driven by the claim that often arises, namely the hope of a traditional economic model that can be reformed to address climate change. The green economy in particular also has an alternative vision for growth and development, one of which is to produce economic development and improve people's lives in a consistent way, accompanied by progress in environmental and social welfare.[15] This is also according with the Sustainable Development Goals (TPB/SDGs) agenda.

As in the sustainable development agenda carried out in September 2015, at the United Nations General Assembly in New York, the Heads of State and representatives from 193 countries, including Indonesia, have agreed on the Declaration on the 2030 Agenda for Sustainable Development, which consists of 17 goals and 169 measurable targets. In response to the agreement, Indonesia has committed to integrating all social, economic and environmental dimensions. The main stakeholders who actively participate in the implementation and achievement of the SDGs in Indonesia, consist of four platforms, namely the Government and Parliament, Academics and Experts, Community Organizations and Media, Philanthropy and Business Actors.[16]

As known, that several forms of economic development movement in today's society, many of them prioritize local potential-based economic development. As an example, it can be seen from the economic empowerment program that has involved the community in several villages in Arongan Lambalek District, West Aceh since 2016. Based on the facts that the author found in the field, this can be an illustration of how an economy based on local potential can be exemplified. In addition, the creative economy with the main product being processed water hyacinth is driven by the community in the sub-district, especially in Kubu Village, if examined from a green economy perspective, this will be in line with the world program, namely sustainable development. When viewed from the point of view of environmental issues, this is also a focus for the community, besides developing the economy with creativity, the economic empowerment of

the community is also based on the environment and the use of technology in the marketing process.

It is generally known that local economic development (LED) is defined as an effort to optimize local resources involving the government, the business world, the wider community and community organizations to develop the economy in an area in order to create decent jobs and stimulate growth in economic activities. Thus, the hope of cultural and natural potential-based village economic development is the implementation of independent and competitive local economic development so as to be able to overcome various state economic problems, the realization of a sustainable living environment and village sovereignty, as well as ensuring the existence of nature and local culture in Indonesia. a society.[17]

As described above, the creative economy based on local culture is believed to be able to encourage development in society. In addition to the realization of a well-maintained local ecosystem, the area that is used as a center for a culture-based creative economy and local ecosystem is also expected to provide various opportunities for job opportunities, business actors and regional and cultural promotion. This is similar with the concept and model of business management promoted by seladang café, welcoming market prospects and habituation of the surrounding community and tourists, seladang café is managed with real natural potential. The owner of seladang café in developing his business is not only limited to aspires to be known by many people, but with the hope that the development of coffee commodities in Aceh can also develop so that farmers can live prosperously.[18]

The same thing happened to Seladang Coffee in Bener Meriah, Aceh province, this coffee shop has long been established and still exists until 2022. Many tourists are interested in visiting Seladang Kopi, because they are captivated by the theme carried by Seladang Kopi, which is "Coffee in the middle of a coffee plantation". It is also strengthened from the cultural aspect of the community, as it is commonly known that the people in Bener Merry, who are the Gayo tribe, have a coffee drinking culture that has been passed down from generation to generation. Not only selling the cultural appeal and taste of coffee, the environmental conditions that are maintained and still beautiful in the coffee shop area are also an attraction for consumers. In addition, according to the information from the owner of Seladang Kopi which I got from a video belonging to a YouTube user, the development of Sendang Kopi does not only support the existence of an environmentally-based business object and generates profit for the owner alone. However, with the development of the business, Seladang Kopi also has a target so that the economy of the surrounding community will also develop.

In the case as described above, when examined from an Islamic perspective, the concept of economic society development is comprehensive and integrated. In Islam, moral, spiritual, material, social and economic aspects should not be separated to realize socio-economic development. Development is a value-oriented activity that is driven towards increasing the level of welfare of human life and the whole of nature in all dimensions.[19] Therefore, if a business or a form of creative economy at this time can adopt the comprehensive values that exist in Islam, then of course it is necessary to consider the value of *maslahat* and *mafsadat*, so that no party is harmed or no value is ruled out, either religion, human, state, and environment. All of this needs to be pursued with the aim of not only gaining worldly benefits, but also being oriented towards the hereafter. In the following discussion, the author will explain systematically through the conception of one of the *maqashid syariah* frameworks, namely environmental *fiqh* or *bi'ah fiqh* . Muslims with comprehensive rules, of course, cannot be separated from the regulation of all human life, both human relations and human relations with the natural surroundings.

c. Seladang Coffee and *Fiqhul Bi'ah*

The environmental crisis is one of the issues that needs special attention to date. As according to a Kompas report based on data from Global Forest Watch on the issue of deforestation, Indonesia has lost 9.75 million hectares of primary forest between 2002 and 2020. Therefore, Indonesia is one of the top five countries in the world , which lost a lot of area. forests for the last two decades.[20] Real cases in life, as well as ecological damage that continues to occur, do not escape human intervention. However, religion as a norm or law that guides human steps takes a significant role.

Islam, as a religion that is *rahmatan lil'alamin* , has regulated various aspects of human life, as well as rules regarding preserving the environment and natural resources, and also forbidding humans from doing damage or exploiting natural resources that cause damage. The attention of the norms in Islam towards the environment as described above, represents the urgency of preserving the environment itself. Therefore, the discourse of Fiqh *al-bi'ah* emerged among the scholars , this is a breakthrough that is driven to carry out environmental management through a religious approach, so that it can have implications for the existence of solutions or alternatives in environmental management . As with the existence of the ulamas fatwa on global warming in 2007 and two other fatwa discussing opposition to burning and deforestation, this shows that the Indonesian ulamas have long since made a leap forward in responding to ecological issues through a religious approach.[21]

Referring to the object of study in this study, namely Seladang Café , the coffee shop is one of the destinations for tourists visiting the Takengon and Bener Meriah districts. Seladang Café located in Bener Meriah district has a total land area of about 1 ha , this coffee shop serves a typical menu from the Gayo plains, namely coffee served in a hut that is between a coffee tree that has been designed in such a way by Sadikin who is a owner of Seladang Café itself. The unique idea of Seladang Café can be seen from the location of the café which is in the middle of a coffee plantation and trees that thrive, so that customers feel as if they are at one with nature when enjoying coffee that comes from the coffee trees of the Seladang Café location.[22]

The description of the unification between nature and the location of Seladang Café as described above, represents that natural empowerment or environmental protection can be carried out side by side and in tandem with tourism development. If viewed from the point of view of *fiqh* which is a bridge between ethics (human behavior) and legal norms for the safety of the universe, then the concept offered by Seladang Café illustrates the real manifestation of the implementation of *fiqhul bi'ah*. In line with that, when referring to the meaning of *fiqhul bi'ah*, this *fiqh* is a law that regulates human ecological behavior that has been determined by competent scholars based on detailed propositions for the benefit of human life with ecological nuances. The goal to be achieved with environmental jurisprudence is for the life of all God's creatures so that all species of creatures created by God can live normally with optimal support for creature life.[23]

As the concept promoted by Seladang Café, that the presentation of coffee by presenting nature tourism and without destroying the surrounding environment is sufficient to represent how the location of the café which is a tourist destination as an agribusiness location that supports the life of God's creatures optimally. In a study it was stated that efforts to protect the environment through community participation can optimize the tourism industry which can be run in tandem with protecting the environment.[24]

In addition, the preservation of nature as pursued in the development of a café business is also an effort to preserve the existence of macro life for all living things without exception. Therefore, in Islamic doctrine related to environmental *fiqh* it is stated that, efforts to protect the

environment (*hifz al-bi'ah*) basically have the same thing as protecting religion (*hifz al-din*), soul (*nafs*), sense (*aql*), descendants (*nasl*), and property (*mal*). Therefore, if some of these aspects of existence are damaged, then human existence will also be damaged.[26] As a reinforcement, where in a study it was explained that Islamic tourism carried out on the concept of a balance of life , not only get a sense of pleasure and tranquility when traveling but also linking tourism activities as a bridge to get happiness in the afterlife.[25]

Discussions related to environmental protection cannot be separated from the magnitude of the damage if the protection is not realized, of course this is inversely proportional to the ideals of the developers of Seladang Cafe. Environmental protection in Islam is a necessity and part of *dharuriyyah* (demands), including environmental problems faced by the tourism industry which behaves otherwise (does not protect the environment) . The problem of natural destruction at this time, clearly illustrates how Islamic concepts should be implemented, including in the business and tourism world, this is a tangible manifestation of seeking Allah's pleasure and following the teachings that have been determined. The position of humans on earth cannot be separated from two main roles, namely humans who must obey God and humans as earth entities that cannot be separated from material needs, so on the basis of these two positions, humans are required to be balanced in using and protecting natural resources around.[24]

As explained by Hasan Ubaidillah in research related to the concept of how to conserve and restore the environment, where conservation and restoration can be pursued through awareness of five things, *First*, that the universe is the verses of Allah. *Second*, sharia or God's rules emphasize the existence of balance in the environment by treating and maintaining ecosystems or living things and the environment properly. *Third*, continue to strive for the relay of restoration or sustainable environmental improvement. *Fourth*, emphasize humans as caliphs on this earth to be responsible. *Fifth*, to strengthen the faith of a human being as a pillar supporting the highest spirit and consciousness whose form is the balance of social piety and environmental piety.[27]

With regard to environmental *fiqh* arrangements themselves, those responsible for the existence of the environment and the problems surrounding it are the humans themselves. In this case, it can be concluded that both individuals, groups and companies have a responsibility towards environmental preservation and must also be involved in repairing damage to the environment. Therefore, the law of environmental preservation is *fardhu kifayah* , so as long as the law has not been fully implemented, every effort related to environmental preservation or improvement needs to be carried out continuously.[28]¹ On the other hand, if a human being does not understand the duties of being a Khalifah on earth , this shows that that person cannot fulfill the general requirements to reach the position of Khalifah , namely by being aware of Allah Almighty and maintaining Islamic law, and revitalizing the earth. as mentioned in the Qur'an (al-Kahf: 110, Saad: 26 & Hud: 61).[24]

There are several principles that form the legal basis for environmental care, including efforts to harmonize or balance nature (ecosystems), so that if it disturbs or destroys the ecosystem, it is the same as destroying life as a whole. Another principle is related to the status of all noble beings so that it is forbidden to exploit any type of creature that causes disruption of life. In addition, there is also the principle that humans are the managers of the universe in whose hands they will determine the sustainability of life which will be accounted for in the world and in the hereafter.[28]

Returning to the discussion on how to manage seladang café with good conservation branding, when viewed from an Islamic identity, the author argues that, according to the facts on

¹Ali Yafie, *Pioneering Environmental Jurisprudence*, (Jakarta: Amanah Foundation, 2006), p. 161.

the ground, the seladang café does not introduce themselves to the public using the term religious identity such as halal coffee shops, or halal ecotourism. However, what they sell to consumers are conservation values and the philosophy of nature. It can be concluded that the internalization of Islamic values in tourism management or business ventures is not always with the use of Islamic terms in self-branding, but it can also be pursued by elevating the philosophy of nature itself, such as what is offered by Seladang Café through business management that is sustainable. environmentally friendly.

4. Conclusion

This study describes how Seladang café is managed with the main motivation being to introduce the philosophy of coffee to consumers, this philosophy makes the management of this business maintain the existence of the surrounding ecosystem. Seladang cafe offers services to consumers with the theme "coffee directly in the coffee garden". Being unique in the sunbathing era of the contemporary café with the nuances of a foreign-style, Seladang Café has existed since 2013 to 2022. From an Islamic perspective, business management is one of the goals of tourists visiting the central Aceh area. This represents how the ethics of protecting the environment are carried out properly.

Environmental ethics as a protection of nature (*hifz al-bi'ah*) in Islam is a necessity and part of *dharuriyyah* (demands), efforts to protect the environment (*hifz al-bi'ah*) basically have in common with protecting religion (*hifz al-din*), soul (*nafs*), reason (*aql*), offspring (*nasl*), and wealth (*mal*). As with the management of the Seladang Café business, where the internalization of Islamic values in the management of tourism or business ventures is not always the use of Islamic terms in self-branding, but this can also be pursued by raising the philosophy of nature itself, as is offered by Sedang Café through environmentally friendly business management.

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